

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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## A DREAM.

TRANSLATED FROM THE GERMAN BY

G. D. CAMDEN, JUN.

IN the garden all the apple-trees were in full bloom; they had made haste to put forth blossoms even sooner than leaves; the little ducks were quacking in the court-yard, and the cat was sporting in the sunshine, and was licking it from her own paw; and if one cast his eye over the fields, the grain was standing there so incomparably green, and all the little birds were chirping and twittering, just as if it were a great festival! And, indeed, one might say it was, for it was the Sabbath. The bells were ringing, and the people were going in their best apparel to church, and they all looked so happy. Everything and every one, indeed, was full of joy, for it was such a beautiful day that one might well exclaim, "God is so infinitely good to us all!"

But in the church the preacher stood up in the pulpit and spoke so loud and harsh! He said that men were godless and that God would punish them for it; and that when they died, the wicked would go to hell, where they would burn forever; and he said that their worm would never die, and their fire would never be quenched, and that they never would have peace or rest. He told them that hell was a pest-hole, where the filth of the whole world was collected, where there was no cooling in the ever-burning sulphur-flame; that it was bottomless; and that there they would sink into eternal misery. It was horrible only to hear the description of it, but the preacher spoke from a full heart, and all the people were terribly frightened. The earth said he was cursed and man was cursed, and all were fast sinking into the pit of everlasting per-

dition, a few might be saved, but only by believing all that the preacher said.

But, without, all the little birds were singing so joyfully, and the sun shone so warm, it was as if every little flower said, "God is so infinitely good to us all!" Outside the church, it was not at all as the preacher said.

In the evening, at bed-time, the preacher saw his wife sitting silent and sunk in thought.

"What is the matter with thee?" inquired he.

"The matter," said she, "the matter is, that I am not able to bring my thoughts together; I cannot altogether comprehend what you said, that there are so many godless persons, and they must burn forever! forever! O, how long! I am but a poor, sinful woman, but I could never bring it into my heart to let even the vilest sinner burn forever; and how, then, could God do it, who is so infinitely good, and who knows how evil comes from without and within? No, I cannot conceive it, although you insist upon it?"

\* \* \*

It was autumn. The leaves were falling from the trees; the earnest, severe preacher was sitting by the bedside of a dying person—a pious believer was closing her eyes—it was the preacher's wife.

"If any one can find rest in the grave, and mercy with her God, thou art that one," said the preacher; and he folded her hands and uttered a prayer over the dead.

And she was borne to the grave. Two big tears rolled down the cheek of the earnest man.

And in the preacher's abode all was silent and desolate, the sun of the house was extinguished, she had gone to her home.

It was night: a cold wind swept over



the preacher's head; he opened his eyes and it seemed to him as if the moon was shining into his room, but the moon shone not; it was a human form which was standing before his bed; he saw the spirit of his deceased wife, and she looked at him with such an expression of sadness, as if she wished to say something to him.

And he lifted himself up in his bed, and stretched forth his arms towards her. "And is eternal rest denied to thee, also? Must thou suffer? Thou, the best, the faithfulest!"

And the dead bowed her head assentingly, and laid her hand upon her breast.

"And can I procure rest in the grave for thee?"

"Yes," was the response.

"And how?"

"Give me a hair, only a single hair from the head of the sinner whose fire will never be quenched, of the sinner whom God will condemn to eternal pains in hell."

"And thou canst so easily be relieved, thou pure, thou faithful one!" replied he.

"Thou follow me," said the dead. "Thou mayst hover by my side, whithersoever thy thoughts direct thee; for so much is granted to us. Invisible to men, we may visit their most secret recesses, but thou must point out with a sure hand the man who is devoted to eternal torments, and he must be found before the crowing of the cock."

And quickly, as if borne on a thought, they reached the Great City, and from the walls of the house blazed forth in flaming characters the names of the deadly sins:—Pride, Avarice, Drunkenness, Sensuality; in short, the whole seven coloured bow of sins. "Yes, there as I believed, as I knew," said the preacher, "is where those dwell who are condemned to eternal flames." And they stood before a brilliantly illuminated doorway, and the broad stairs were splendid with carpets and flowers, and through the festive halls resounded the music of a ball.

The porter stood there clad in velvet and silk, with a great silver-mounted cane. "Our ball is almost as good as the King's," said he, and turned toward the throng that filled the streets. From head to toe the thought shone forth from him. "Poor

rabble, who are all staring in at the doors, in comparison with me, ye are all a mere mass of rags."

"Pride," said the dead, "seest thou him?"

"Him?"

"Yes, but he is a *fool*," replied the preacher, "nothing but a fool, and will not be damned to eternal fire and torments." "Nothing but a fool," echoed through the whole house of Pride, for that is what they all were there.

And they flew to the four bare walls of the miser, where, lean and shivering with cold, an old man denied himself both food and drink, and who clung, with all his thought, to his money. They saw how he sprung, like one burning with fever, from his miserable pallet of straw, and drew a stone from the wall, where lay his golden coins in a stocking, and how he fumbled his tattered vest, in which gold pieces were sewed up, and how his damp fingers trembled. "He is sick; that is *insanity*, a joyless insanity, filled with anguish and evil dreams."

And they departed hastily and stood before the cells of a prison, where the criminals were sleeping in long rows, side by side. Like a wild beast sprung one of them up from his sleep, uttering a horrible cry. He thrust his sharp elbows into the sleeper who lay next him, and the latter turned himself sleepily towards him and said:—"Hold thy jaw, thou beast, and sleep. It is night."

"Every night," replied the other, "yes, every night he comes and howls and torments me. In the heat of the moment I have done heedless things. I was born with an evil disposition, which has brought us here for a second time. But as I have offended I have been punished. One thing only have I not confessed. As I was leaving here after my first imprisonment, and passing the residence of my master, one thought after another boiled up within me. I drew a match against the wall; it came somewhat too near the thatched roof; everything was burnt; everything was in *flames*, as I am. I, myself, helped to save the occupants and the cattle. Nothing that had life was burnt, except a flock of pigeons and the house-dog. I had not thought of him. One could hear him howl, and this howling I hear when I wish to sleep; and if I fall asleep then



comes the dog again so large and shaggy ! He lays himself upon his breast, howls, presses upon me, stifles me. Listen to what I am telling you—but thou canst snore ; snore the whole night, and I slept not a quarter of an hour.” And the blood rushed into the eyes of the frenzied man, and he threw himself upon his companion, and struck him in the face with his clenched fist.

“That silly fellow has another of his crazy fits,” was the cry of those around ; and the other prisoners seized him, struggled with him, and bent him double, till they got his head between his knees, then they bound him fast, while the blood was starting from his eyes and from every pore. “You are killing that unhappy man,” cried the preacher ; and as he stretched out his hand as if to *defend* the sinner, *the poor sinner* who even here was obliged to make such atonement for his offence.

The scene was changed. They flew through the halls of the rich and the hovels of the poor. Sensuality, Envy, all the deadly sins passed in turn before them, while a guiding angel read to them the offences of the sinners, and the excuse for them. This was feeble indeed before God, but God knows the heart ; he knows all the evil which comes from within and without, he who is Mercy and Love. The hand of the preacher trembled ; he ventured not to stretch it forth to pluck a hair from the head of any sinner. And the tears streamed from his eyes like the waters of mercy and love which quench the fires of hell. Then the cock crowed.

“Merciful God ! Thou wilt grant her that rest in the grave which I have not been able to procure for her.”

“I enjoy it already,” said the Dead ; “it was thy harsh judgment, thy gloomy human ideas of God and his creatures which drove me to thee. Learn the nature of men. Even in the wicked there is a portion of God, a portion which will triumph over and extinguish the fires of hell.”

And a kiss was imprinted on the lips of the preacher, and it was become light around him. God’s clear light was in his chamber where his wife, still living and full of love, had awakened him from a dream which had been sent of God.

## DOCTRINE OF FUTURE PUNISHMENT.

WE once heard a father say, running his fingers the while among the golden curls of his child’s hair, “If I were in heaven, and saw my little daughter in hell, should not I be rushing down there after her ?” There spoke the voice of human nature, and that love cannot be turned to hatred in heaven, but must grow purer and intenser there. The doctrine which makes the saints pleased with contemplating the woes of the damned, and even draw much of their happiness from the contrast, is the deification of the absolute selfishness of a demon. Human nature, even when left to its uncultured instincts, is bound to far other and nobler things. Radbod, one of the old Scandinavian kings, after long resistance, finally consented to be baptized. After he had put one foot into the water, he asked the priest if he should meet his forefathers in heaven. Learning that they, being unbaptized pagans, were victims of endless misery, he drew his foot back, and refused the rite, choosing to be with his brave ancestors in hell, rather than to be in heaven with the Christian priests. And, speaking from the stand-point of the highest refinement of feeling and virtue, who, that has a heart in his bosom, would not say, “Heaven can be no heaven to me, if I am to look down on the quenchless agonies of all I have loved here !” Is it not strictly true that—

“The thought that even one should have endless woe,  
Would cast a shadow on the throne of God,  
And darken heaven ?”

If a monarch, possessing unlimited power over all the earth, had condemned one man to be stretched on a rack and to be freshly plied with incessant tortures for a period of fifty years, and if every body on earth could hear his terrible shrieks by day and night, though they were all themselves, with this sole exception, blessed with perfect happiness, would not the whole human race, from Spitzbergen to Japan, from Rio Janeiro to Liberia, rise in a body and go to implore the king’s clemency for the solitary victim ? So if hell had but one tenant doomed to eternal anguish, a petition reaching from Sirius to Aleyone, signed by the universe of moral



beings, borne by a convoy of angels representing every star in space, would be laid and unrolled at the foot of God's throne, and he would read thereon this prayer: "FORGIVE HIM, AND RELEASE HIM, WE BESEECH THEE, O GOD." And can it be that every soul in the universe is better than the Maker and Father of the universe?

The popular doctrine of eternal torment threatening all our race, is refuted likewise by the impossibility of any general observance of the obligations morally and logically consequent from it. In the first place, as the world is constituted, and as life goes on, the great majority of men are upon the whole happy, evidently were meant to be happy. But every believer of the doctrine in debate is bound to be unutterably wretched. If he has any gleam of generous sentiment, any touch of philanthropy in his bosom, if he is not a frozen petrification of selfishness or an incarnate devil, how can he look on his family, friends, neighbours, fellow-citizens, fellow-beings, in the light of his faith seeing them quivering over the dizzy verge of a blind probation, and momentarily dropping into the lake of fire and brimstone that burns for ever, how can he do this without being ceaselessly stung with exquisite wretchedness, and crushed with overwhelming horror?

For a man who approvingly believes that hell is right under our meadows, streets and homes, and that nine-tenths of the dead are in it, and that nine-tenths of the living soon will be, for such a man to be happy and jocose, is as horrible as it would be for a man, occupying the second story of a house, to light it up brilliantly with gas, and make merry with his friends, eating tit-bits, sipping wine, and tripping it on the light fantastic toe to the strains of gay music, while directly under him, men, women and children, including his own parents and his own children, were stretched on racks, torn with pincers, lacerated with surgical instruments, cauterized, and lashed with whips of fire, their half-suppressed shrieks and groans audibly rising through the floor!

Secondly, if the doctrine be true, then all unnecessary worldly enterprises, labors and studies should at once cease. One moment on earth, and then, according as

we spend that moment, an eternity in heaven or in hell; in heaven, if we succeed in placating God by a sound belief and ritual properties; in hell, if we are led astray by philosophy, nature, and the attractions of life! On these suppositions what time have we for anything but reciting our creed, meditating on the atonement, and seeking to secure an interest for ourselves with God by flouting at reason, praying in church, and groaning, "Lord, Lord, have mercy on us miserable sinners?"—What folly, what mockery, to be searching into the motion of the stars, and the occult forces of matter, and the other beautiful mysteries of science! There will be no astronomy in hell, save the vain speculations as to the distance between the nadir of the damned and the zenith of the saved; no chemistry in hell, save the experiments of infinite wrath in distilling new torture poisons in the alembics of memory, and depositing fresh despair sediments in the crucibles of hope. If Calvin's doctrine be true, let no book be printed save the "Westminster catechism," no calculation be cyphered save how to "solve the problem of damnation," no picture be painted save "pictures of hell," no school be supported save "schools of theology," no business be pursued save "the business of salvation." What have men who are in imminent peril, who are in truth almost infallibly sure of being eternally damned the next instant, what have they to do with science, literature, art, social ambition, or commerce? Away with them all; lures of the devil to snare souls as they are!—The world reflecting from every corner the lurid glare of hell, who can do anything else but pray? "Who could spare any attention for the vicissitudes of cotton and the price of shares, for the merits of the last opera, and the bets upon the election, if the actors of these things were really swinging in his eye over such a verge as he affects to see?"

Thirdly, those who believe the popular theology on this subject are bound to live in cheap huts on bread and water, that they may devote to the sending of missionaries among the heathen every cent of money they get beyond the bare necessities of life. If our neighbour were perishing of hunger at our door, it would be our duty to share with him even to the



last crust we had. How much more, then, seeing millions of our poor helpless brethren sinking ignorantly into the eternal fires of hell, are we bound to spare no possible effort until the conditions of salvation are brought within the reach of every one! An American missionary to China said, in a public address after his return, "Fifty thousand a day go down to the fire that is not quenched. Six hundred millions more are going the same road. Should you not think at least once a day of the fifty thousand who that day sink to the doom of the lost?" The American Board of Commissioners of the Foreign Missions say, "To send the Gospel to the heathen is a work of great exigency. Within the last thirty years a whole generation of five hundred millions have gone down to eternal death."

How a man who thinks the heathen are thus sinking to hell by wholesale, through ignorance of the Gospel, can live in a costly house, crowded with luxuries and splendors, spending every week more money on his miserable body than he gives in his whole life to save the priceless souls for which he says Christ died, is a problem admitting two resolutions. Either his professed faith is an unreality to him, or else he is as selfish as a demon and as hard-hearted as the nether millstone. If he really believed the doctrine, and had a human heart, he must feel it to be his duty to deny himself every indulgence, and give his whole fortune and earnings to the missionary fund. And when he has given all else, he ought to give himself and go to pagan lands, proclaiming the means of grace until his last breath. If he does not that, he is inexcusable.

Should he attempt to clear himself of this obligation, by adopting the theory of predestination, which asserts that all men are unconditionally elected from eternity, some to heaven, others to hell, so that no effort can change their fate, then logical consistency reduces him to an alternative more intolerable in the eyes of conscience and common sense than the other was. For by this theory the gates of freedom and duty are hoisted, and the dark flood of antinomian consequences rushes in. All things are fated. Let man yield to every impulse and wish.—The result

is fixed. We have nothing to do. Good or evil, virtue or crime, alter nothing.

Fourthly, if the common doctrine of eternal damnation be true, then surely no more children should be brought into the world: it is a duty to let the race die out and cease. He that begets a child, forcing him to run the fearful risk of human existence, with every probability of being doomed to hell at the close of earth, commits a crime, before whose endless consequences of horror the guilt of fifty thousand deliberate murders would be as nothing. For, be it remembered, an eternity in hell is an *infinite* evil, and therefore the crime of thrusting such a fate on a single child, with the unasked gift of being, is a crime admitting of no just comparison. Rather than populate an everlasting hell with human vipers and worms, a hell whose fires, all alive with ghastly shapes of iniquity and wriggling anguish, shall swell with a vast accession of fresh recruits from every generation, rather than this, let the sacred lights on the marriage altar go out, and utterly perish, all happy villages be overthrown, all regal cities crumble down, and this world roll among the silent stars henceforth a globe of blasted deserts and rank wilderness resonant only with the moaning shrieks of the wind, and the thunder's crash.

Fifthly, there is one more conclusion of moral duty deducible from the prevalent theory of infinite torment. It is this: God ought not to have permitted Adam to have any children.—Let us not seem presumptuous and irreverent in speaking thus. We are merely reasoning on the popular theory of the theologians, not on any supposition of our own or any truth; and by showing the absurdity and blasphemy of the moral consequences and duties flowing from that theory, the absurdity, blasphemy and incredibility of the theory itself appear. We are not responsible for the irreverence, but they are responsible for it who charge God with the iniquity that we repel from his name. If the sin of Adam must entail total depravity and an infinite penalty of suffering on all his posterity, who were then certainly innocent because not in existence, then we ask, why did not God cause the race to stop with Adam, and so save all the needless and cruel woe that



would otherwise surely be visited on the lengthening line of generation? Or, go further back, why did he not, foreseeing Adam's sin, refrain from creating even him? There was no necessity laid on God of creating Adam. No evil would have been done by omitting to create him. An infinite evil, multiplied by the total number of the lost, was done by creating him. Why then was he not left in peaceful nonentity? On the Augustinian theory there is no way of escaping this awful dilemma. Who can answer the question which rises to heaven from the abyss of the damned—

"Father of mercies! Why from silent earth  
Didst thou awake and curse me into birth?  
Push into being a reverse of thee,  
And animate a clod with misery!"

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### A TRUE STORY OF FORGIVENESS.

An old beggar, known by the name of Jaques, used for a number of years to take his station on the steps of a church in Paris. He was gloomy and taciturn, and only bowed his head in acknowledgement of any alms bestowed upon him. By chance, his rags sometimes displayed a cross of gold which he wore upon his breast. The Abbe Paulin who came regularly to this church, never passed the beggar without a gift; he was rich, and spent his fortune in relieving the poor. Though Jaques did not know him, he loved him. After some time, he was no longer to be seen in his place, and the Abbe supposing him to be ill, inquired his abode and went to see him. He found him very ill and stretched upon his miserable bed. "Ah," said he, "M. L'Abbe, you are very good to come and see me. I do not deserve it." "What do you say? My good man, do you not know that the priest is the friend of all sufferers? Besides, we are old acquaintances." "Oh, sir, if you knew, you would not speak to me thus! I am a wretch, I am under a curse!" "Ah, my friend, say not such things. If you have done wrong, confess, repent, there is mercy for all repenting sinners." "Oh, no, I shall never be forgiven!" "Why not? Do you not repent?" "Indeed, indeed, I do! I have repented these thirty years, but still the

curse is on me." The good priest tried to console and encourage him, but it was long before he prevailed upon the poor man to reveal the dreadful mystery. At last he was brought to reveal the sin that lay so heavy on his conscience, and thus he spoke: "Before the time of the great revolution I was the steward of a rich family. My employers were most excellent persons, the Count and Countess, their two daughters and their son. I owed everything to them; the reign of terror came—I denounced them that I might get their wealth—all were condemned to death—all but the little Paulin, who was too young. I heard the sentence, I saw them enter the cart, I saw the four heads fall, monster that I was, monster than I am! I have since not had a moment's peace. I see them still—there they are, behind that curtain! This crucifix was my master's, this little gold cross belonged to my mistress. Oh! M. L'Abbe, pity me, pray for me, do not forsake me!" The priest rose from his knees, pale as death, he made the sign of the cross, and slowly approached the curtain. Two portraits were behind it; the priest shed tears. "Jaques," he said with emotion, "let me hear your confession." When it was finished, he said: "I absolve you as the messenger of heaven, in the name of Him who forgives true penitents.—That is not all: for His sake I forgive you the murder of my father, my mother and my two sisters." The old man shuddered, he tried to speak, he fell back on his bed. The priest approached—he was dead.

This little story is a powerfully striking exemplification of the retributive character of sin. We cannot escape the punishment due to the violation of God's law. We may escape human tribunals, the prison and gallows, but never the remorse and self-degradation induced by sin. We always stand before the judgment seat of God and receive the punishment commensurate with our folly. The Abbe, the injured, the orphan, freely pardoning the miserable wretch is a beautiful example of the power of christianity. Clothed with the spirit of his Divine Master, who forgave his *own* murderers, steps forward in the name of Christ, and speaks words of pardon to him who had murdered four of his nearest and dearest friends. May such a spirit, gentle reader, be ours.



## OUR REPLY.

For once we depart from a rule we had laid down, not to insert in our limited space any letters from friends or others, fearing our pages might be filled with epistolary contributions, exposing ourselves to the charge of inserting, or not inserting, as the case might be, both abusive and uninteresting matter, and the injustice of not allowing correspondents the last word. We hasten to lay before our readers the following calm and positive repudiation of our religious views, and also our reply:—

PLYMOUTH.

Sir.—Your circular about the “Christian Freeman” was placed in my hands by our postman, who said, “This is considered for you.”—You ask for more names to your list of subscribers; I cannot give mine, because I *worship* the Lord Jesus as God over all blessed for evermore; and I do so, because (to say little more) Paul teaches me to do so in 1st ch. Hebrews, and the Saviour himself accepted such adoration when Thomas said, “My Lord and my God.” I rely on the merits of his atoning sacrifice, because the *Law* of a holy God (which I had broken) required *thus* to be magnified and made honourable, and “a righteousness of God without the law,” to be provided for sinners such as we are.—3rd ch. Romans. I understand the terms “Redeem us from all iniquity” and a propitiation for our sins to be *totally different things*, to which in “section 9th” you profess to make of the sufferings of Christ. He is indeed “*an example*,” but *far more*—He is a substitute for us.—1 Peter ii, 24. The slain goat, the *Lamb bearing away the sin of the world*: “The Lord has laid on him the iniquity of us all.”—53rd ch. Isaiah. My alone hope of pardon and heaven is founded on the obedience unto death of the Saviour; and I look forward in humble trust thereof, to be hereafter numbered with those who “have washed their robes and have made them white in the blood of the Lamb.” They stand in the presence of a Being who had said, “I will not give my glory to another,” and yet he does not charge them with the sin of *idolatry* when they adoringly exclaim, “Blessing and honour and glory and power be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever.”—I much regret your publication, I can only pray that *all evil influences* from it may be counteracted by the “*truth as it is in Jesus*.” I say this most kindly, and as such accept it.—I am, Sir, yours, &c.

J. N. C.

Mr. R. Spears.

The foregoing being a popular method of arguing the question, we will divide it into its several members and reply.

“I *worship* the Lord Jesus as God over all, blessed for evermore.”

We know Mr. C. has neither the word nor example of Jesus Christ for such worship. Christ taught his disciples to pray to the Father; and in prayer “to ask him *nothing*,” but to ask the Father in his name. He has said, “Thou shalt worship the Lord thy God and him only,” and

Christ puts the matter beyond all doubt who the Lord our God is, by addressing the object of his prayers and worship as, “THE ONLY TRUE GOD,” and that the *true* worshippers shall worship THE FATHER. To worship Jesus Christ, is as contrary to his teaching and example, as the worship of the Virgin Mary.

There is no passage of Scripture which sets forth the Lord Jesus as “God blessed for evermore.” The text Rom. ix. 5, after referring to the Israelites, adoption, glory, covenants, law, service of God, promises the fathers and Jesus Christ; asks the question, who is over all? and answers, “God, blessed for evermore;” having no more reference to Christ, the last member of the passage being God, than to the Israelites being God. Paul, the writer of this epistle, says, “To us there is but ONE GOD THE FATHER; and Christ, before his ascension said, I ascend unto “your Father and my Father, your God and my God.”

“Paul teaches me to do so in Hebrews, 1st ch., and the Saviour himself accepted such adoration when Thomas said, ‘My Lord and my God.’”

We believe there is no antagonism between the teaching of Christ and Paul. The teaching and example of Christ in worship is plain and simple: “Worship the Father.” On the passage in Heb. “Let all the angels of God worship him,” we remark. The word worship has several meanings, and Calvin says of Matt. ii. 2. where “the wise men came to worship him,” “They came *not* to pay Christ divine worship but to salute him in the manner of the Persians.” And Dr. Pye Smith, in his writings against Unitarianism, concedes on this very text, “The chief point of consideration is the nature or kind of homage *here* claimed for Christ. Unitarians conceive that it is only an acknowledgement of his superiority to all other prophets and messengers of God; and, had we nothing from which to draw our conclusion besides the insulated words, it might be difficult to determine the question.” The word rendered *worship* in numerous places in the Bible simply means homage, and it unquestionably means this here, which we cheerfully and gratefully render unto Christ the Saviour of the world.

When Thomas said, “My Lord and my God,” we see no acceptance of such adoration as Mr. C. infers. The exclamation



of unbelieving Thomas when Christ presented himself to him no more establishes this inference, than when "Jonathan said unto David, *O Lord God of Israel.*" 1 Sam. xx. 12, that David accepted such adoration and titles, or that they were applied to him. We have the testimony of eminent Trinitarians that there is no reason to believe that Thomas applied these words to Christ.

"I rely on the merits of his *atoning* sacrifice, because the *Law* of a holy God, which I had broken, required *this* to be 'magnified and made honourable' and a 'righteousness of God without the *Law*' to be provided for sinners such as we are."—Rom. iii.

There is a want we think, of explicitness, or perhaps completeness, in this part of the letter; so we will add another part of the letter bearing on the same point, as this, which will render the whole capable of being understood and answered.

"He is an *example*, but far more—He is a substitute for us.—1 Peter ii, 24 The slain goat, the *Lamb* bearing away the sin of the world: The Lord has laid on him the iniquity of us all."—Isa. liii.

We understand these two passages to set forth Mr. C.'s belief in the *Calvinistic* doctrine of *Atonement*. We do not believe the scriptural references support the position assumed. In the first place let us look at the doctrine, for not the one-tenth of those who speak about it realise all the God degrading and absurd notions that are implied in it, or they would cast it from them as we do. A God of vengeance demanding satisfaction. A Father asking the blood of his Son. An incensed Judge requiring an atoning sacrifice. The First Person of the Trinity propitiated by the blood of the Second. The wrath of the Almighty appeased by the cruel murder of an innocent and benevolent being. The law of Jehovah "magnified and made honourable" by the most malignant and wicked act ever performed under the sun. Pardoning mercy and divine favour through faith in a propitiatory sacrifice, demanded by him who has said, "I, even I, am he that blotteth out your transgression for my own sake." A *substitution* to bear the punishment of the sins of past, present, and future generations still unborn, in the face of the divine declaration that "We shall all receive for the deeds done in the body." Speak ye of false notions of Deity and misinterpretations of scripture, doctrines are involved in the Calvinistic theory of atonement that so stain the justice and benevolence of God, and that contain such

manifest evidence of their falseness and badness, that a million passages of scripture could not induce us to believe them. The scriptural plan of punishment and pardon is so plain, we wonder why men grope in darkness, in the midst of noon-day scriptural light. Every book of the bible testifies that every transgression receives a just recompense or punishment: while on repentance, a change of mind, and life, receives an abundant pardon and mercy. "Repent that your sins may be blotted out." "Forgive and ye shall be forgiven." We wonder why men "forsake the fountain of living waters and hew out to themselves broken cisterns, that can hold no water."

We will briefly remark on the passages referred to, but would first beg to say, a doctrine contrary to the moral attributes of God, and contradicted by the clearest teaching of scripture, on punishment and pardon, must be false. And it would be contrary to all just rules of weighing evidence, to renounce plain, and rational, and scriptural doctrines, because of any difficulties which may arise in explaining a few passages of scripture advanced to support a doctrine containing in its very statements the grossest inconsistencies.—Isaiah, 53rd chapter, speaks of excessive suffering, his soul an offering for sin, bearing the sin of many, bruised for our iniquities, &c., &c. We believe it to be prophetic and metaphorical language which should never be trusted to uphold any important doctrine: Matt. viii, 16, 17, after Christ had cast out devils and healed the sick, the Evangelist says, "Thus it was fulfilled," what was spoken by Isaiah. "Himself took our infirmities and bore our sickness" *i.e.* took them away, bore them away. So we believe this explanation renouncing the popular doctrine of atonement, that his life, words, suffering and death are all efficacious in redeeming and perfecting the human soul. This is natural and involves no astonishing and incredible doctrines.—1 Peter ii, 24, bears out this view, and this alone. Read from the 19th verse to the 25th verse—Where suffering wrongfully we are taught to take it patiently, because Christ suffered for us, leaving us an example to follow in his steps. Who his own self bare (or bare away) our sins in his own body on the tree, that we being dead to sin (this is the merit) should live unto righteousness."



How truly then if we so follow Christ we may say, "By his stripes we are healed." There is nothing to bear out Calvinistic atonement here.—In Rom. iii. All mankind are proved sinners. Christ is represented as a *mercy seat*, this is the proper translation of the word propitiation; a mercy seat consecrated by his own blood, a self-sacrifice, to redeem the world from all iniquity. God so loves the world that he spares not his Son. Christ so loves the world that he spares not his own life to save mankind from selfishness and sin. Upon this fact God declares his love and goodness to the human race. Christ manifests his love for his people by dying for them. Upon this fact Apostles take their stand and declare, "he who spared not his son but delivered him up for us all, how shall he not with him also *freely* give us all things." Thus we have his death exalted not to the dishonour of God, and thus it is declared we have redemption in his blood. He redeems us from all iniquity. Christ was made perfect through suffering, and a perfect Saviour, through the example set before us in his suffering. This much the Scriptures distinctly teach, but it is not enough for Mr. C., for he says:

"I understand the terms '*Redeem us from all iniquity,*' and a '*propitiation for our sins*' to be totally different things to what in *section 9th* you profess to make of the sufferings of Christ."

Mr C. will not deny that one of the offices of Christ at least, is to save us from sin. "He was called Jesus for he shall save his people from their sins." "God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities." "He was manifested to take away our sins." "He purged our sins." "The Lamb of God that taketh away the sin of the world." "He gave himself for our sins that he might deliver us from this present evil world." The scriptures enter into the very rationale of the subject, as we understand it; and section 9th of our Unitarian argument is what the *scriptures* teach in reference to the sufferings of Jesus Christ, and "not what we profess to make of his sufferings."—"He gave himself for us," and here follows the scriptural reason, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "He

died for all." here is the scriptural reason again, "That they which live should not henceforth live unto themselves but unto him that died for them." "Because Christ suffered for us leaving us an example that ye should follow his steps." "He died for us, that, whether we wake or sleep, we should live together with him." "I have given you an example, that ye should do as I have done to you." "Thus it is written, and thus it behoved Christ to suffer." Never is it written that he suffered as a substitute, or as an atoning sacrifice to satisfy divine justice, or to magnify and make honourable a broken law: These things some men profess to *make* of the sufferings of Christ, but the scriptures teach their purpose is to *redeem, deliver, purify, strengthen, make us self-sacrificing, patient, in suffering, and to save us from sin.* No Christian will venture to deny the moral force of the passages we have cited, whereas every passage cited for calvinistic views of atonement are capable of an explanation in unison with what we have advanced.

*Our hope of pardon* is founded in repentance and newness of life. Without repentance "in faith of Christ's obedience *alone,*" is building upon the sand. The remaining part of the letter is answered in the remarks already made. *Literally,* Christ is no more a lamb than a lion, we cannot literally wash in the blood of Christ; white washed robes refer to the righteousness of the Saints, Rev. xix. 8, made so by the Spirit of Christ, "without which we are none of his." How plain the path of Christian faith and duty. The ascription, in which *we* also join, of "Blessing and honour and glory and power to God who sitteth on the throne, and to the Lamb," clearly distinguishes the nature of each. But we fear many of the churches of our day are chargeable with *idolatry*, exalting Christ to the *throne and nature and worship* due to God *alone.*

We accept Mr. C.'s letter most kindly, we have read it most carefully, we could have replied to it more fully had our space permitted. We do not doubt the regret about our publication. We also have our regret, that so much false doctrine is circulated; but we will work and pray that the evil influences of the views held by Mr. C. may be counteracted by the *truth and simplicity as it is in Jesus.*



## WHERE IS YOUR BIBLE?

THERE is no little fear that the Bible is more talked of than read. It is often praised when it is not studied. It is found in all our dwellings, but is not always treasured in our hearts. But it must ever be remembered that no superstitious reverence for the word of God will benefit us, if we have no personal acquaintance with its truths, and no experience of their power. The following incident in California life, which we find in the *American Messenger*, illustrates the neglect of the Bible often practised in our busy age.

Alfred Bell, when the fever for emigration to California was at its height, did not escape the contagion, and though not nineteen years old, nothing would do but he must leave a pleasant home, a kind mother and a little sister, and go and dig for gold in the newly found State.

After three years he returned, and his mother and sister greeted him with warm embraces.

"I have something pretty for you in my trunk, Minnie," he said to his little sister.

"You see that I have but little baggage. That one small trunk has been with me through sunshine and storm."

"Let me unpack it, brother, please," said Minnie; "I will be very careful and not tumble any of your nice clothes;" and taking the key from Alfred's hand, she proceeded to take out one article after another, and put them on one side, until she came to the bottom of the trunk. She paused a moment and seemed to distrust herself, she put her hand first upon one article and then upon another; then looking up earnestly in her brother's face, while she sat on the floor beside his unpacked things, she said:

"Where is your Bible, brother?"

"I have none," he said, quickly.

"No Bible, Alfred?" said Minnie, as she arose and put her hand on his arm; "no Bible, brother?"

"No, Minnie," he said, a little impatient at her questions. "I left all my books in New York when I started for California, they took up too much room."

"And have you had no Bible for three whole years, brother?"

"No, Minnie," he answered.

"Whose did you read at night, then, brother?"

"I did not read anybody's, Minnie. Come don't bother me now. Let us find that pretty fine dress I have for you."

"No, stop a moment, brother. Have you not read the Bible for three whole years?"

"No, Minnie, I haven't; and I don't know as I have ever seen one since I have been in California."

Minnie stood and looked at him in utter astonishment, while the tears poured down her cheeks. At length raising her eyes, she said in a low, earnest voice:

"Oh, brother, were you not afraid that God would forget you?"

What an appeal to a brother's heart. He took the little Minnie in his arms, and kissing her he said:

"I am almost afraid I have been forgetting God, Minnie."

The case of Alfred Bell is not a single one. Think upon it, Christian parents. Many a young man leaves home-influences behind, when he goes out into the world in search of gold. His Bible is forgotten, his God is forgotten. A mother may have prayed for him earnestly, and placed the sacred volume in his trunk with her supplication that it may be read daily; but in the earnest pursuit of wealth, prayers and supplications are often unheeded. Under the influence of irreligious companions, and in the absence of all the ordinances of religion, great is the peril to the immortal soul. Would to God that to each and all such wanderers from the right way would come a gentle admonition as it came to Alfred Bell: "Where is your Bible, brother? Are you not afraid God will forget you?"

The earnest pleading of the little Minnie touched Alfred's heart. That night he opened the sacred volume, and read aloud from its pages. "Pray for me, mother; for I have wandered far from God. I fear he may forget me." Night after night the earnest prayer ascended to the throne of grace. The brother was reclaimed from his wanderings, and now lives to be a blessing to his home, a truly Christian man, fearing God and walking in his commandments.



## ENGLISH BIBLE TRANSLATIONS.

THE following list of the different versions of the English Scriptures is from the *Encyclopædia of Religious Knowledge* :

*Wickliffe's Bible.*—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries.

*Tyndale's Bible.*—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language.—The New Testament was published in 1526.—It was revised and republished in 1530. In 1532, Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

*Matthew's Bible.*—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation of the Apocrypha. It was dedicated to Henry VII., in 1537, and was printed at Hamburg, under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

*Cranmer's Bible.*—This was the first Bible printed by authority in England, publicly set up in the churches. It was Tyndale's version revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540. After being adopted, suppressed and restored under successive reigns, a new edition was brought out in 1562.

*The Geneva Bible.*—Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham and Knox, made a new translation, which was printed there in 1567. Hence it is called the Geneva Bible. It was much valued by the Puritan party. In this version, the first distinction in verses was made. It went through some twenty editions.

*The Bishop's Bible.*—Archbishop Parker engaged bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was afterwards called the great English Bible,

and commonly, the Bishop's Bible. In 1589 it was published in octavo; in small, but black-letter. In it the chapters were divided into verses, but without any breaks for them.

*Matthew Parker's Bible.*—The Bishop's Bible underwent some corrections, and was printed in large folio, in 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

*The Douay Bible.*—The New Testament was brought out by the Roman Catholics in 1584, and called the Rhemish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610, the Old Testament was added, and the whole published at Douay, hence the Douay Bible.

*King James' Bible.*—The version now in use was brought out by King James' authority, in 1611. Fifty-four learned men were employed to accomplish the work of revising. From death or other cause, seven of them failed to enter upon it. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to those divisions. They entered upon their task in 1607. After some three or four years of diligent labour, the whole was completed. This version was generally adopted, and other versions fell into disuse. It alone was continued in use for nearly two hundred years.

It will be at once seen by glancing over the dates of the preceding list, that at no former time has there been so many years intervening, between a new translation, as now stands between us and the last authorized translation in 1611. Every person is sensible of the merit of our present translation, and it says much for it, that it is considered the most accurate and faithful of European translations. Yet its warmest advocates admit that it is not free from faults. Words, to the number of ten thousand, require alteration. Some of these words obscure the original text and some contradict it. A careful and authorized revision of the Bible for common use would be a great blessing, causing the sunshine of divine truth to reach many a human mind with its strength and consolation which is buried in some of the words of our present English Bible.



# FIVE HUNDRED SCRIPTURAL ARGUMENTS FOR CHRISTIAN UNITARIANISM.

"I will show thee that which is noted in the Scripture of truth."—Daniel, 10th ch., 21 v.

"For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we of Christ."—2nd Corin., 2nd ch., 17th v.

## THE INFINITE AND UNPURCHASED LOVE OF GOD.

"God is love, good to all, the Father of us all, not the God of the Jews only, but also the God of the Gentiles, exercising loving kindness and tender mercy, the Father of mercy, from whom every good and perfect gift cometh, kind unto the unthankful and the evil, great in goodness and rich in mercy, whose mercy is everlasting and whose compassions fail not, merciful and gracious, always ready to forgive." So the divine page glows with his goodness and love. How degrading therefore are the views inculcated in the name of Christianity by many of the churches; limiting his compassion to a few of his creatures, representing his pardoning mercy as purchased by the blood of his Son, making mortal man more just than God, and a finite being more benevolent than his maker.

This section of our argument, of scriptural passages which might have been greatly increased, set forth the Unitarian faith in the attributes of God, to the utter confusion of Trinitarian theology.

## GOD, A GOD OF TENDER MERCY AND LOVING KINDNESS, PRIOR TO THE CHRISTIAN ERA.

"The Lord God, merciful and gracious, long suffering and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression and sin."—Ex. xxxiv, 7.

"The Lord is long suffering and of great mercy, forgiving iniquity and transgression."—Numb. xiv, 18.

"Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness."—Neh. ix, 17.

"Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old."—Psalm xxv, 6.

"How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings."—Psalm xxxvi, 7.

"Withhold not thou thy tender mercies from me O Lord: let thy loving kindness and thy truth continually preserve me."—Psalm xl, 11.

"Hear me, O Lord; for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies."—Psalm lxxix, 13.

"But thou, O Lord, art a God full of compassion, and gracious, long suffering and plenteous in mercy and truth."—Psalm lxxvi, 15.

"The Lord is gracious and full of compassion."—Psalm cxi, 4.

"The earth, O Lord, is full of thy mercy."—Psalm cxli, 64.

"Thou art good, and doest good."—Ps. cxix, 68.

"Great are thy tender mercies, O Lord."—Psalm cxix, 156.

"The Lord is gracious, and full of compassion: slow to anger, and of great mercy."—Ps. cxlv, 8.

"The Lord is good to all: and his tender mercies are over all his works."—Psalm cxlv, 9.

"That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v, 45.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Father which is in heaven give good things to them that ask him."—Matt. vii, 11.

## GOD NO RESPECTER OF PERSONS.

A great error has been entertained in almost all ages and prevails still, even among Christian Churches, that God is a respecter of persons. And these declarations of Heaven's great love and compassion, by some, are regarded as only for his elect children. We believe God is no respecter of persons, Jehovah is God and Father of us all and will bless all.

"Then Peter opened his mouth, and said—Of a truth I perceive that God is no respecter of persons."—Acts x, 34.

"Neither doth God respect any person."—2 Sam. xiv, 14.

"There is no iniquity with the Lord our God, nor respect of persons."—2 Chron. xix, 7.

"For the Lord your God is God of gods, and Lord of lords.....which regardeth not persons."—Deut. x, 17.

"For there is no respect of persons with God."—Rom. ii, 11.

"That accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the work of his hands."—Job xxxiv, 19.

"God accepteth no man's person."—Gal. ii, 6.

"Your Master also is in heaven: neither is there respect of persons with him."—Eph. vi, 9.

"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."—Col. iii, 25.

"And if ye call on the Father, who without respect of persons judgeth, according to every man's work."—1 Peter i, 17.

## GOD, A GOD OF FORGIVENESS AND PARDON, PRIOR TO THE DEATH OF CHRIST.

A curious opinion obtains among many good Christians, that God could not pardon sin and blot out transgression but in view of the death of Christ. There is no authority in the Bible for such a belief, but the very reverse. The following passages show, that He was from the beginning a God of mercy and pardon.

"I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."—Psalm xxxii, 5.

"Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions."—Psalm li, 1.

"But he being full of compassion forgave their iniquity."—Psalm lxxviii, 38.

"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—Psalm lxxvi, 5.

"But there is forgiveness with thee, that thou mayest be feared."—Psalm cxxx, 4.

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption."—Psalm cxxx, 7.

"But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the



Lord, which exercise loving kindness, judgment, and righteousness in the earth, for in these things I delight saith the Lord."—Jer. ix, 24.

"Bless the Lord, O my soul, and forget not all his benefits : Who forgiveth all thine iniquities."—Psalm ciii, 5.

"To the Lord our God belong mercies and forgiveness, though we have rebelled against him."—Dan. ix, 9.

"I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness."—Jonah iv, 2.

#### SAVES, PARDONS, DELIVERS FOR HIS OWN NAME, GOODNESS, AND MERCY'S SAKE.

We acknowledge there is *one* and only one passage in the English Bible which states, "God for Christ's sake hath forgiven you." There is nothing in the original of this text to justify our word *sake*, and should therefore have been rendered "God through Christ hath forgiven you." The following passages prove the everlasting love of God, for his own name and mercy's sake.

"Return, O Lord deliver my soul : oh save me for thy mercies' sake."—Psalm vi, 4.

"I have trusted in thy mercy ; my heart shall rejoice in thy salvation."—Psalm xii, 5.

"He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake."—Psalm xxiii, 3.

"Remember not the sins of my youth, nor my transgressions : according to thy mercy, remember thou me for thy goodness sake."—Psalm xxv, 7.

"For thy name sake, O Lord, pardon mine iniquity."—Psalm xxv, 11.

"For thy name sake lead me and guide me."—Psalm xxxi, 3.

"Make thy face to shine upon thy servant for thy mercies' sake."—Psalm xxxi, 16.

"Arise for our help, and redeem us for thy mercies' sake."—Psalm xl, 26.

"I trust in the mercy of God for ever and ever."—Psalm xlii, 8.

"Help us, O God of our salvation, for the glory of thy name : and deliver us and purge away our sins for thy name's sake."—Psalm lxxix, 9.

"Nevertheless he saved them for his name's sake."—Psalm cvi, 8.

"Help me, O Lord my God : O save me according to thy mercy."—Psalm cix, 26.

"I, even I, am he that blottereth out thy transgressions, for mine own sake, and will not remember thy sins."—Isa. xliii, 25.

O Lord, hear ; O Lord, forgive, O Lord hearken and do ; defer not for thine own sake."—Dan. ix, 19.

#### THE LOVE OF GOD ANTECEDENT TO, AND NOT CONSEQUENT ON THE DEATH OF CHRIST.

There is perfect order and harmony in the Unitarian views of God and Salvation, with the teaching of the Holy Scriptures.—That God was pacified through the suffering and blood of Christ is the very reverse of what the Bible teaches.

The following passages plainly state that the love of God was antecedent to and not consequent on the death of Christ.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii, 16.

"Unto you first God, having raised up his Son

Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts iii, 26.

"Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and forgiveness of sins."—Acts v, 31.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v, 8.

"If God be for us who can be against us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Rom. ix, 32.

"But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins hath quickened us together with Christ."—Eph. ii, 4.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John iv, ix.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv, 10.—i.e. to be the medium of the reconciliation of sinners by his gospel.

"And we have seen, and do testify that the Father sent the Son to be the Saviour of the world."—1 John iv, 14.

#### THE SCRIPTURAL AND UNITARIAN DOCTRINE OF RECONCILIATION OR ATONEMENT.

While there is not one word in the Bible to bear out the Trinitarian doctrine of Reconciliation or Atonement, which is, that the wrath of God is appeased, and justice is satisfied by the death of Christ, and thus God is reconciled to man. The Unitarian believes this to be a shocking perversion of scripture facts ; and the reconciliation really effected is, not to bring God to us, "but to bring us to God."

"For if when we were enemies *we were reconciled* to God by the death of his Son, much more being reconciled we shall be saved by his life."—Rom. v, 10.

"We also joy in God through our Lord Jesus Christ by whom *we have* now received the atonement."—Rom. v, 11.—This is the only passage in which the word *atonement* occurs, and it says we receive the atonement *not* God.

"To wit that God was in Christ, *reconciling the world unto himself*."—2 Cor. v, 19.

"Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, *be ye reconciled to God*."—2 Cor. v, 20.

"And all things are of God, who hath *reconciled us to himself* by Jesus Christ, and hath *given to us* the ministry of reconciliation."—2 Cor. v, 18.

"That he might reconcile both unto God."—Eph. ii, 16.

"And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."—Col. i, 21.

"And having made peace through the blood of his cross, by him to *reconcile all things unto himself* ; by him I say whether they be things on earth, or things in heaven."—Col. i, 20.

"For Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God*."—1 Peter iii, 18.

The foregoing passages conclusively prove the eternal, infinite, unpurchased love of God. "Our God is a God of salvation, and this God shall be our God for ever and ever."



## WAYSIDE GATHERINGS.

A dreadful calamity has over taken Salerno. The tooth of St. Matthew has been stolen. The bishop has excommunicated the sinner, whoever he may be. Processions with torches and other ceremonies have been performed without avail. Unlucky Salerno!

**THUNDER AND LIGHTNING.**—There is a point in the following remark of an eminent minister which we should be glad to have some of our noisy clergymen regard. This clergyman was remarkable in the first period of his ministry for a boisterous mode of preaching, but suddenly adopted a mild and dispassionate style. One of his brethren inquired what induced him to make a change? He was answered, "When I was young I thought it was the thunder that killed the people; but when I grew wiser I discovered that it was the lightning; so I determined to thunder less and lighten more."—*Star.*

Some people estimate a minister precisely as they do a horse—by his market prices; others as they do a drummer who hunts up customers, and secures trade; and others still simply by the crowds which flock to hear him preach. We are reminded of an incident in the life of Bishop Horne whenever we think of this class:—"Bishop Horne had his dignity somewhat taken down, when he took possession of the Episcopal palace at Norwich, in 1791. He turned round upon the steps, and exclaimed,—"Bless us, bless us! what a multitude of people!" "Oh, my Lord," said a bystander, "this is nothing to the crowd on Friday last, to see a man hanged!"

**THE METHODISTS SCARCELY SAVED.**—The Presbyterian does not believe in *evangelical* Arminianism. Read what he writes touching this point.—"A member of the late Wesleyan Conference held in England, in announcing to the body the decease of a distinguished member, remarked that he had died in the full faith of an evangelical Arminianism. Believing as we do, that Arminianism is antagonistic to the gospel, and is utterly unsupported by the inspired writings, the phrase appears to us a self-contradiction. We do not deny that Arminians may be saved, but their salvation is in despite of their errors, and is far from being a demonstration that their error is a truth. While we regard Arminianism as a serious deviation from gospel teaching, it is often more an error of the head than heart. We should be afraid to trust head or heart to it, but we have charity for those whose prayers belie their speculative errors."

## THE BIBLE.

We clip the following from a secular paper, and are so well pleased with it that we lay it before our readers:—

**FOR** a story of thrilling interest, read the Bible—the Bible.

**IF** you would know how much safer it is to act from principle than from expediency, read the Bible—the Bible.

**IF** you wish your neighbour to know what Christians believe, and why they believe it, ask them to get the Bible—the Bible.

**NO** better book can be taken with you into the country than the Bible—the Bible.

**HAVE** you read—the Bible?

"This book, these sentences, these lines!"

Each book and letter

To me are better

Than chains of pearls and golden mines."

If not, you have lost pleasure and profit.

The *Churchman*, a New York paper, now very much doubts the good of circulating the Bible without orthodox comment. It sees trinitarianism in danger from the free use of the uncorrupted word.

**WORK, AND HOW TO WORK.**—Some time ago we asked a clergyman, who has been eminently successful in building up a new church and congregation, if he would not write a series of articles giving our readers the benefit of his experience, on the method pursued to secure the object he had in view. We are sorry he has not written them. In a private note received a few days ago, he tells us: "Those articles I can't get into ship-shape at all. The results of all my thoughts on the subject are, work hard, pray harder, stick perseveringly to work."

**Dr. O'Connor, the Catholic Bishop of Pittsburg, America,** in a discourse recently delivered in Dublin, stated that our Catholic population is from two to three millions, or above one-tenth or twelfth of the whole. He denied that there was much falling away from the faith. Very few Catholics emigrate from any country but Ireland, and among the Irish emigrants were a surprisingly large number of Protestants. For a long time they exceeded the Catholics. But while adults were not oftener apostates than in Ireland, children were lost to the church by hundreds of thousands. He would neither advise nor dissuade from emigration without a knowledge of the individual. But emigration could not be stopped at any rate. Therefore those who came ought to be particularly prepared for it by the church."

**A MOTHER'S INFLUENCE, AND THE POWER OF WORDS.**—We have never met a more beautiful or touching illustration than the following given by Wendell Phillips in a public speech at New York. Read it, mothers, and win a like promise from your sons! "I was told to day a story so touching in reference to this that you must let me tell you it. It is a temperance case, but it will illustrate this just as well. It is the story of a mother, on the green hills of Vermont, holding by the right hand a son, sixteen years old, mad with love of the sea. And as she stood by the garden gate a sunny morning, she said: 'Edward, they tell me—for I never saw the ocean—that the great temptation of the seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink.' And, said he, (for he told me the story,) I gave her the promise, and I went the broad globe over—Calcutta, the Mediterranean, San Francisco, the cape of Good Hope, the North Pole, and the South—I saw them in all forty years, and I never saw a glass filled with sparkling liquor that my mother's form by the garden gate, on the green hillside of Vermont, did not rise before me; and to-day at sixty, my lips are innocent of the taste of liquor. (Applause.) Was not that sweet evidence of the power of a single word? Yet that was not half. For, said he, yesterday there came into my counting-room a man of forty, and asked me, 'Do you know me?' 'No.' 'Well,' said he, 'I was once brought drunk in your presence on shipboard; you were a passenger, the captain kicked me aside; you took me to your berth and kept me there until I had slept off the intoxication; you then asked me if I had a mother; I said I never knew a word from her lips; you told me of yours at the garden gate, and to-day I am the master of one of the finest packets in New York, and I come to ask you to call and see me.' How far that little candle throws its beams! That mother's word, on the green hillside of Vermont! Oh, God be thanked for the almighty power of a single word." (Applause.)



## DIAMOND DUST.

A bitter jest is the poison of friendship.

Sincere repentance is never too late; but late repentance is often insincere.

To be a great man requires only courage enough to support adversity.

He that tells all he knows will also tell what he does not know.

The greatest misfortune of life is old age without the remembrance of virtue.

Innocence is a flower which withers when touched, but blooms not again, though watered by tears.

Neither men nor women become what they were intended to be by carpeting their progress with velvet. Real strength is tested by difficulties.

The pebbles in our pathway weary us and make us footsore more than do the rocks that only require a bold effort to surmount.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

It was among the loveliest customs of the ancients to bury the young at morning twilight; for as they strove to give the softest interpretation to death, so they imagined that Aurora, who loved the young, had stolen them to her embrace.

Were but human beings always that which they are in their best moments, then should we know here already on earth a kingdom of heaven, of beauty and goodness.

A liberal mind resembles the magic tent of Arabian story, that grew with the throng it sheltered; for such a spirit neither truth nor beauty can come too late to be welcome.

Without suffering there could be no fortitude, no patience, no compassion, no sympathy. Take all sorrow out of life, and you take away all richness and depth and tenderness. Sorrow is the furnace which melts selfish hearts together.

Superstition, the creature of guilt and fear, is an evil almost as ancient as the human family.—But enthusiasm, the child of hope, hardly appeared on earth until after the time when life and immortality had been brought to light by Christianity.

Right principles and comfortable means are the first necessities of a great enterprise, but without right apprehensions and tempers, and expedient methods, the most beneficent purposes must utterly fail.

The longer we live in this world of roses and thorns, the more we learn to revere those philanthropic axioms, "Bear and forbear," "Live and let live,"—and to reverence a faith, whose Christian founder has made it a condition of having our trespasses forgiven, that we should forgive the trespasses against us.

**A BEAUTIFUL THOUGHT.**—A little Swedish girl while waking with her father on a starry night, absorbed in the contemplation of the skies, being asked of what she was thinking, replied: "I was thinking if the wrong side of heaven is so glorious, what must the right side be!"

"I have heard says Mr. Henry, "of a married couple, who, though they were both of a hasty temper, yet lived comfortably together by simply observing a rule on which they had mutually agreed—'Never to be both angry together.'" And he adds, that an ingenious and pious father was in the habit of giving this advice to his children when they married:

Doth one speak fire, t'other with water come;  
Is one provoked, be t'other soft and dumb."

## JESUS A WITNESS.

When Jesus was arraigned before Pontius Pilate, that ruler said to him, "Art thou a king, then?" Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John xviii. 37.

Two forces or kingdoms, and directly opposite ones, are represented in this interview. The Roman judge before whom Jesus stood had heard of the kingly pretensions which had been connected with the name of his prisoner; and when he proposed to him the question, "Art thou a king?" he meant by his title that the world then understood by it, a monarch ruling by physical force; such as the one who had clothed him with authority. Jesus signified his assent to the title; but the meaning which he gave thereto places the nature of his kingdom before us in strong contrast with all kingdoms founded on outward greatness. These were transient, and must have their end, while the kingdom he represented should endure, and have undivided and universal dominion.

It is the duty of a witness to bear testimony to what he knows, to what he has seen or experienced in reference to any fact. It is not to create, nor to alter any truth, that the witness appears. No made testimony does justice ask. "Speak what you know; testify to what you have seen. The truth, the whole truth, and nothing but the truth, as in the sight of God." Such is the required duty of every witness appearing to vindicate and honor human justice and human laws. The character of Jesus accords with this. He came not to declare his opinions or references merely, but what he himself personally knew. "I speak that which I have heard of my Father." He came not to create or alter any truth, but to make known that which already existed, and which it was necessary for man to receive. Just as the rising sun brings to light objects which the darkness of the night obscured, so does this Sun of Righteousness reveal the hidden things of God to man. The realities were there when the darkness enshrouded them. The light of day made them known to man.

Other moral teachers had taught, in substance, some things which Jesus taught. But no teacher ever presented such a full and perfect embodiment of divine truth as he. On the divine paternity, on the brotherhood of man, and true obedience to the heavenly laws, on the immortality of our race, none had ever spoken like him. He is indeed "the Only Begotten of the Father, full of grace and truth." Jesus is the Witness of everlasting realities whether we believe them or not; of God's being and paternity; man's relation to his fellow-men; his true life only in obedience to the divine law; his immortal inheritance as brought to light only in the Gospel of Christ. These truths will ever stand. Whether men neglect, despise, discard, or seek, embrace and enjoy them, the realities are the same. They remain by order of him in whom they have first life and constant greatness. Unwise and unsatisfied are they who stray from them; blessed and happy they who bear and receive and keep them. Truth will not change to accommodate our fancies. We must come to that, and conform to it. So will the joy of the Truth's highest Witness be in us, and our joy be full.—Such is the divine ordination. And unto all the world to bear witness of this are we commanded by our Saviour to go and proclaim the gospel of man's salvation, the unchanging word of the Father's grace and truth to every man. That this is good and acceptable in the sight of God our Saviour who will have all men to be saved and to come to the knowledge of the truth.



## THE RETROSPECT.

BY MRS. S. C. E. MAYO.

Yes, we are very old, Johnny,  
 Our locks are white and thin ;  
 We've walked together hand in hand,  
 Full threescore years and ten.  
 We have no worldly gear, Johnny,  
 Our hearth is dim and cold ;  
 We feel a stiffness in our limbs—  
 We feel that we are old !  
 But let us warm our hearts, Johnny,  
 At the old burning shrines,  
 And open up a store of gold  
 From Memory's wondrous mines ;  
 Let's talk of good old times, Johnny,  
 When life and love were young,  
 And gay as birds our bounding hearts  
 Within our bosom sung.  
 I am thinking of the glen, Johnny,  
 And the little gushing brook—  
 Of the birds upon the hazel copse,  
 And violets in the nook.  
 I am thinking how we met, Johnny,  
 Upon the little bridge ;  
 You had a garland in your hand  
 Of flag flowers and of sedge.  
 You placed it on my arm, Johnny,  
 And held my hand in yours ;  
 You only thought of that, Johnny,  
 But talked about the flowers.  
 We lingered long alone, Johnny,  
 Above that shaded stream ;  
 We stood as though we were entranced  
 In some delicious dream.  
 It was not all a dream, Johnny,  
 The love we thought of then,  
 For it hath been our life and light  
 For threescore years and ten.  
 But, ah ! we dared not speak it.  
 Though it lit our cheeks and eyes ;  
 So we talked about the news, Johnny,  
 The weather and the skies.  
 At last I said " Good-night," Johnny,  
 And turned to cross the bridge,  
 Still holding in my trembling hand  
 The pretty wreath of sedge.  
 But you came on behind, Johnny,  
 And drew my arm in yours,  
 And said, " You must not go alone  
 Across the barren moors."  
 Oh, had they all been flowers, Johnny,  
 And full of singing birds,  
 They could not have seemed fairer  
 Than when listening to those words !

The new moon shone above, Johnny,  
 The sun was nearly set,  
 The grass that crisped beneath our feet  
 The dew had slightly wet.  
 One robin, late abroad, Johnny,  
 Was winging to its rest ;  
 I seem to see it now Johnny,  
 The sunshine on its breast.  
 You put your arm around me,  
 You clasped my hands in yours,  
 You said, " So let me guard you  
 Across these lonely moors."  
 At length we reached the field, Johnny,  
 In sight of father's door ;  
 We felt that we must part here ;  
 Our eyes were running o'er.  
 You saw the tears in mine, Johnny,  
 I saw the tears in yours ;  
 " You've been a faithful guard, Johnny,"  
 I said, " across the moors."  
 Then you broke forth in gush, Johnny,  
 Of pure and honest love,  
 While the moon looked down upon you  
 From her holy throne above.  
 And you said, " We need a guide, Ellen,  
 To lead us o'er Life's moors ;  
 I've chosen you for mine, Ellen,  
 Oh, would that I were yours !"  
 We parted with a kiss, Johnny,  
 The first, but not the last ;  
 I feel the rapture of it yet,  
 Though threescore years have passed !  
 And you kissed my golden curls, Johnny,  
 That now are silvery grey,  
 And whispered, " We are one, Ellen,  
 Until our dying day !"  
 That dying day is near, Johnny,  
 But we are not dismayed ;  
 We have but one dark moor to cross,  
 Why need we be afraid ?  
 We've had a hard Life's row, Johnny,  
 But the shore is near at hand ;  
 Oh, sweet the rest that waits us now  
 In Love's own Holy Land !  
 Cheer up, and take thy staff, Johnny,  
 The good, stout staff of faith ;  
 It will aid thy trembling footsteps  
 Adown the vale of death.  
 We're very poor and cold, Johnny,  
 But God is rich in love ;  
 He'll give us food and raiment  
 In his blessed house above !